observation and uncertain understanding of something that acts within limits; it has organised on that basis certain conceptions which it seeks to make general and universal, and whatever contradicts or departs from these conceptions it regards as irrational, false or inexplicable. But there are different orders of the reality and the conceptions, measures, standards suitable to one need not be applicable to another order. Our physical being is built . first upon an aggregate of infinitesimals, electrons, atoms, molecules, cells; but the law of action of these infinitesimals does not explain all the physical workings even of the human body, much less can they cover all the law and process of action of man's supraphysical parts, his life movements and mind movements and soul movements.

In the body finites have been formed with their •own habits, properties, characteristic ways of action; the body itself is a finite which is not a mere aggregate of these smaller finites which it uses as parts, organs, constituent instruments of its operations; it has developed a being and has a general law which surpasses its dependence upon these elements •or constituents. The life and mind again are

.•supraphysical finites with a different and more subtle
"mode of operation of their own, and no dependence
on the physical parts for instrumentation can annul
their intrinsic character; there is something more
and other in our vital and mental being and vital
and mental forces than the functioning of a
physical body. But, again, each finite is in its